

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

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No. 22.

## ESSAYS AND PARAGRAPHS,

ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

*"A certain man made a great supper and bade many."*

LUKE XIV. 16.

In this parable of our Saviour, under the similitude of a feast, is the Kingdom of Heaven foreshewn, and by the invitation given to guests, is signified, the call which God makes upon Man to prepare for that blessed abode. The aim of the parable is, to reprove the worldly mindedness of men; to warn them of the danger of so engrossing themselves in temporal cares, as to have neither leisure nor inclination for the more important concerns of eternity; and, to let them see beforehand, the vanity of all excuses that can be urged as freeing men from a careful attention to the salvation of their souls. The excuses alleged by the guests, in the parable, for not coming to the feast, are somewhat the same, and at any rate to the full as good as most men can shew, for their neglect of the duties of piety and religion. One is too deeply engaged in schemes of wealth, "he has bought a piece of ground and must needs go see it."—Another has not time to spare from the labours of his station, "he has bought oxen and must go work them."—A third excuses himself from religion on account of the cares of a family, "he is married and therefore he cannot come." But whether or no the excuses be equal or the same, is a matter of but little moment, since the lesson intended to be conveyed by the parable is, that no consideration whatever, whether of pleasure or business, is a good excuse for neglecting the interests of eternity; that the salvation of our souls is our first and great concernment, and should therefore take place of every other consideration: And this no one will deny, if he considers a moment what is meant by the terms.

Our souls are our better, or rather our only part—they are ourselves; every thing else is without us. Some things, as our bodies for instance, are closely connected with us, but still they form no inherent part of us: You may mutilate them, but the soul remains the same; cut off a limb, and in this mortal world we feel its loss, but it has cut off nothing from ourselves; the man remains entire; it is but losing a little beforehand, a part of that frail cloathing of flesh, which after bearing about us here for a while with much labour and pain, we shall at length deposit in the grave. So that

to love our souls, is in reality to love ourselves, and to labour after their salvation, is to secure our own happiness.

Again, when we consider what is meant by salvation, the salvation of our souls, we cannot doubt but that it ought to be made the first and great concernment of life. It is to be saved from the punishment of our sins, to have all the crimes and misdemeanours of this mortal life blotted out, and by the mercy of God, through the redemption of our Saviour, to be made for ever happy and blessed in Heaven. It is to be freed from all the imperfections and failings of humanity, from all pain and trouble, from all sickness and sorrow, and to enjoy for ever and ever a state of such felicity, as surpasses even our imagination to conceive. Can we then find any other object that better deserves to be made the leading aim of life: Can we any where meet with higher promises or better hopes? Do we know any thing more valuable to us than our souls? Any place more blessed than Heaven? If we do not; then are we inexcusable in not making every lesser consideration bow to the care of our souls, and putting the world by, whenever it comes in competition with our hopes of Heaven; for what shall we allow to stand in competition with it? What shall a man give in exchange for his soul? What shall he chuse in this vain and transitory scene of things, as of more value to him than the permanent felicity of Heaven? What shall he select in this mingled world of sin and sorrow, in this short life of trouble and distress, where friends are continually parting from friends, and we know not every hour whether our hour will not come next—where we must stand ever upon the anxious watch, lest Death snatch from us some of the few real comforts of life, a parent or a child, a husband or a wife, what shall we here chuse that is better than the blessed hope of meeting them all hereafter in a happier world? Shew us what can better comfort a man in affliction, or cheer him in sickness, than the hopes of religion; shew us a better rule than its precepts to enable a man to live well and die contented, and we will acknowledge there is something in the world better than religion. Prove to us, that any thing is of more value to a man than his soul, that any place is better than Heaven, that any duration is longer than eternity, and we will acknowledge, that the salvation of our souls need not be made the first and great concernment of life. But so long as piety and religion are the best comfort of the troubles of life; so long as our immortal souls are of more value, than the perishing body; so long as Heaven is better than Earth, and eternity longer than time; so long must it be counted foolishness to let temporal pursuits or world-



ly cares interfere with our eternal interests. Religion finds within our own bosoms its strongest arguments and firmest ground; it is in that deep conviction of immortality, that feeling presentiment of a future state of retribution which no man can get rid of, that it finds its true and substantial basis. It is in the belief that we have immortal spirits, which shall exist for ever and ever in some state or other, that the true argument is laid for making the care of them our first and great concernment. It is in the conviction that this world is a scene of vanity, a conviction so repeatedly enforced upon our minds by the daily instances of mortality around us, that we are to find the true source of the preference to be given to our eternal over our temporal interests.

But however we may hesitate now between the one and the other, the time will soon come, when we shall certainly be all of one mind. When the world is fading behind us, and futurity opening to our view, as we are hurried on into eternity, by the dread messenger of God's providence, there will surely then be no difference of sentiment as to the preference that ought to be given. In that awful moment, earthly pursuits and pleasures will be but dust and ashes in our estimation, while the salvation of our souls, shall rise in our opinion, into the pearl of great price, which when we had found, we should have sold all, and bought it. PASTOR.

#### ZION CHURCH.

The Readers of the VISITANT will recollect, that ZION CHURCH, in New-York, was lately destroyed by fire. The Congregation are Episcopalian. In the New-York papers of Wednesday last, there is an Address from the Wardens, and also a Notice, which was read in Trinity Church on Sunday last, by the Rt. Rev. Bishop HOBART, calling on the friends of Religion in general, to contribute towards rebuilding that sacred edifice. The Address of the Wardens is headed by these appropriate words—"Our holy and beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste." ISAIAH LXIV. 11. These appeals to the benevolence of our Christian brethren, in general, shall appear at length in our next; and we hope they may not be made in vain: Indeed we cannot believe, that they will be, when we reflect, that the Congregation of ZION CHURCH is principally composed of industrious poor, who have a right to look to their brethren, upon whom their COMMON FATHER has bestowed abundance, to aid them in rebuilding their "holy and beautiful house," whose site has been made desolate by the torch of the sacrilegious incendiary. V.

"O, that men should put an enemy in their mouths, to steal away their brains." SHAKESPEARE.

How fatal are the effects of drinking to excess, let the following article, copied from the last *Lansingburgh Gazette*, bear witness. From every part of our country, we are frequently reminded, by similar articles, of the degradation of human nature, and the accumulation of human misery, which flow from drunkenness, a vice which, though terrible in itself, is often the parent of vices still more dreadful, in the sight both of MAN and of GOD. Ye deluded votaries of the bar-room and the dram-shop! Ye more elevated, but equally guilty, sons of luxury, who indulge a fatal propensity in sparkling Champagne and

Madeira, read the following, and tremble for the fate that may be brought upon you by persisting in a course of intemperance. The end of your career may not be similar to that of the poor waggoner, whose shocking catastrophe is recorded below, but it may be equally awful, and equally afflicting to your surviving connexions. But the manner of your death, however awful it may be, is of small consequence, compared with what may follow: For *after death comes the judgment!*—Why, then, will you put an enemy in your mouths, not only to steal away your brains, but to rob you of eternal happiness! V.

*Melancholly Accident.*—On the evening of the 8th inst. between 9 and 10 o'clock, a man of the name of ASA SMITH, was found dead in the highway, in the town of Berlin, in this county. The verdict of the coroner's inquest was "accidental death." It appears that the deceased had left home in the morning, with his waggon, for the purpose of having it repaired at a blacksmith's shop, about two miles distant; where he remained the whole day, drank freely, and in the evening set out on his return home. After proceeding about half a mile, while descending a hill, the fore-board of the waggon fell out, and he was thrown among the harness; one of the trace-ropes caught him by the left leg, and he was thus dragged about a mile further. By what means he got loose is unknown. He was found about two hours after, mangled in the most shocking manner; his right thigh broken in many pieces; his right knee cut half off and torn in pieces; his breast broken in, and one ear wholly gone; indeed, his whole body mangled as badly as the imagination can well conceive. He has left a disconsolate widow and four children, with a number of other children by two former wives, to mourn his unhappy fate. This is the second time that this poor unfortunate woman has been made a widow in a like unusual and distressing manner. Her former husband, about twelve years since, happened into a store in Berlin, when a number of men had just come in from the chase of a wolf. He drank freely with them, fell asleep, and awoke no more.

#### TO READERS AND CORRESPONDENTS.

To R's communication we shall cheerfully give a place in our next. The Editor of the WATERFORD GAZETTE would oblige us, by transmitting a legible copy of Dr. BLATCHFORD's Address. Part of that which we received, is not legible.

"And the Wilderness shall blossom like the Rose."

Among the numerous proofs of attention to the means of knowledge and religion in our country, we are happy to learn, that a college has been recently established in *Alleghany County*, state of Pennsylvania. This settlement is 300 miles N. W. of Philadelphia, and within 50 miles of Lake Erie. The population has greatly increased in the course of a few years. And the inhabitants are chiefly emigrants from Connecticut and Massachusetts. Situated so remotely from the capital of Pennsylvania, the citizens of this place and vicinity must be greatly benefited by the location of a literary institution among them. They are at present very destitute of schoolmasters and clergymen. Their early attention to the interests of science is highly creditable to them: And we hope they will meet liberal patrons and benefactors to their infant institutions.—Rev. *Timothy Alden*, is elected President of the College, and much may justly be expected from his ability, zeal and learning. He is now on a tour through the New-England States, to solicit pecuniary aid for the college, by order of the Trustees. [Boston Gazette.]

From the PHIL. TRUE AMERICAN.

#### A REMARKABLE CASE.

Mrs. Vernon was the daughter of ———, Esq. of Bristol, R. I. married about two years since to Mr. Vernon of N. York; in the bloom of life, naturally amiable, accomplished, rich. She had been in the habit of reading much; among other authors, Hume and Voltaire, were favourites. She had adopted deistical sentiments, which were unhappily strengthened by the precepts and example of a beloved parent. I have been informed that she belonged to a society of young ladies in her na-



five place, that met together for the purpose of confirming themselves in their infidel principles; and I know, that during the great revival of religion in Bristol, three years ago, she endeavoured to persuade a young woman who was under distress of mind, and was then converted, that it was all a delusion. At the height of worldly prosperity, beautiful, in full health, a most affectionate husband on whom she doated, and just blessed with a pledge of their affection, a little daughter, it pleased the Lord to arrest her course by commissioning a consumption to attack her. She bore her sickness with great fortitude, saw the approach of her dissolution without dismay, saw no need of a Saviour's justifying righteousness, and thus remained till a few days before her death (the 6th or 7th —). Her husband was very anxious for a change of her religious sentiments, he believing, that there was no other name whereby we can be saved, than that of the Lord Jesus Christ. He obtained permission to send for the Rev. Dr. Mason, the person they had been in the habit of hearing since their removal to New-York. He came, conversed with Mrs. V. who candidly told him, she felt secure, had no need of a Saviour, and could not see how the Lord Jesus Christ could atone for her sins, thousands of years before she existed. He reasoned with her, but without success, and had at last to conclude by saying, he could not convert the heart, that he had no consolation to offer her.—He prayed with her; she heard unmoved; he left her under the deepest despondence, considering her as one of the most hopeless cases he had been ever called to visit. The feelings of this estimable man's heart were so sad at the hopeless situation of this amiable mortal, that after leaving her, he burst into tears, the powerful shower that was soon to be followed by an abundant harvest. She permitted her husband to read the Scriptures to her daily. On the 6th or 7th day prior to her decease, he began the sermon on the mount, and was for desisting at the close of the chapter. She requested him to continue the sermon, and as he was approaching the conclusion, cried out—"these are the words of God." This was the commencement of her convictions, which were excruciating, and her feeble frame must have sunk under them, had not the Lord, who is rich in mercy, spoke peace to her heart, and revealed himself to her in all his fulness, as the way, the truth, and the life.—Her distress lasted an hour or two, and during that time she had been permitted to see the spirituality of the law, that it reaches to the heart; that sin is rebellion against the Most High; an infinite evil, being committed against an infinite and Holy God, and that he who offends in one point is guilty of all—that a God all mercy, is a God unjust. Now her theme was the Lord Jesus—"he died for me," was her language—and her triumph was great to the moment of her dissolution, when she cried out—"the Saviour smiles upon me." She had some slight intermissions of doubt, unquestionably, by the adversary, which only drove her nearer to her new friend, her heavenly, her omnipotent Saviour. Previous to her conversion, her frame was so feeble, that she could scarcely be heard by those nearest—when she began to rejoice in the liberty of the gospel, she had such strength given her as to be heard two stories below by the servants. Her husband, on the day of her conversion, before he began to read, asked her if she continued in the same sentiments, she told him—"Yes." She continued sensible to the last. Singing of Psalms and Hymns was her delight, after conversion. One, "How long O Lord," was her favourite. Her desire to her friends was, to pray that she might not be too anxious to be gone. She wished her little child to be early taught the principles of the Christian Religion, and not suffered to hear any cavilling conversation on that subject. She sent a message to the ministers of the gospel in Bristol, to be more engaged in their Master's cause. The above account I have in a great measure from her sister-in-law, who was an eye and ear-witness. Mrs. Vernon died in New-York, the beginning of April, 1815.

#### ANECDOTE. SELECTED.

A LADY who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards that she thought she could comply with his doctrine, and give up every thing but *one*. "And what is that, Madam?"—"Cards, Sir,"—"You think you could

not be happy without them?"—"No, Sir, I know I could not." "Then Madam, they are your God, and they must save you."—This pointed and just reply is said to have issued in her conversion.

[Religious Remembrancer.]

#### DOMESTIC INTELLIGENCE.

Extract of a letter from Rev. F. FISK, Pastor of the Presbyterian Church, in Goshen, (N. Y.) September 22, 1815.

"The revival in my congregation has been gradually increasing. At our last communion, the assembly was unusually solemn, and the season refreshing. Christians, all seemed to say, with their tears and their smiles, *this is the house of God and the gate to Heaven*. It is already ascertained, that more than twenty persons received deep impressions of a religious and serious nature, who had come as careless and curious spectators merely. From that occasion, the work has been more general and visible. I have a charitable hope, that forty, at least, within the bounds of my charge, since the communion, which was on the first Sabbath of August, have obtained an interest in Christ; and there are forty or fifty others, now anxiously inquiring, 'what shall I do to be saved?' I have admitted at least seventy to the communion, since my ministry here in this congregation. At our next communion I expect a great accession. My hope and faith swells in exultation at all I see around me, and I thank my Master that he blesses my humble efforts.

"In the last few weeks this glorious work has spread into four neighbouring congregations. In one of them it has become general and powerful. Within seven weeks there have been at least two hundred hopeful converts; and more than one hundred others engaged in anxious enquiry. Thus situated, I have laboured incessantly till I am much out of health. My lungs, however, are good, and not impaired by the trial."

#### COLLEGIATE INTELLIGENCE.

##### BOWDOIN COLLEGE.

In Brunswick, Maine.—Commencement Sept. 6.

Graduates—Robert Dunlap, who gave a dissertation on Decision of Character; George Evans, an English poem, on American Heroism; Perez Bryant Mann, Levi Stowell, these two disputed the question whether the religion of the ancient heathen was more favourable to morality than atheism; Richard E. Orne, an essay on the value of Fame; Chandler Robbins, a dissertation on the comparative character of Horace and Juvenal, as satirists; Solomon Thayer, the salutatory oration in latin; and John Apthorp Vaughn, an oration on the revolutions of poetry.

Masters of Arts.—John P. Boyd, Charles Freeman, George Lamson, who gave an oration on National Vanity; and John P. B. Storer, the valedictory oration in latin, *alumni* of Bowdoin College.

The Rev. Nathan Parker, Benjamin Burge, Rev. Jonathan Cogswell, Rev. John White, Andrews Norton, Rev. Benjamin Tappan, Rev. Winthrop Bailly; Rev. Nathaniel Whitman, Stephen Fales, David Bingham, A. M. at Harvard University, and Rev. Samuel Willard, and Alvan Lamson, A. B. in said University was admitted *ad eundem*.

Moses Merrill, A. M. at Dartmouth College, was admitted *ad eundem*.

The degree of Doctor of Laws was conferred on the Hon. Jeremiah Mason, of New-Hampshire.

The performances are highly spoken of by good judges. The Address of the President was, as usual, full of interest and instruction—calculated to awaken in the youthful mind the most virtuous feelings, and form and strengthen the most virtuous principles and habits.

The day was very unpropitious, but the auditors were numerous and respectable. The benefits of an Institution of so much excellence ought to be diffused to larger numbers than are found in its lists of graduates.

[Boston Centinel.]



## DARTMOUTH COLLEGE.

In Hanover, N. H.—Commencement Aug. 27.

Graduates—David M. Christie, who made the salutatory Address; Abe Conant, an oration on the tendency of Vice to destroy Liberty; Elderkin J. Boardman and David Steele, a dialogue on the Ingratitude of Republics; Levi Spalding, oration on elasticity; Enos W. Newton, E. Huntington, and Joseph Searle, conference on the Influence of the Philosopher, the Poet, and the Orator; Daniel Blodget, English oration on the Perfectibility of Society; Maurice Carey and Alfred Finney, forensic dispute. "Would a religious test of civil offices be advantageous to the nation?" Joseph Eastbrook, Greek oration on the revival of Grecian Literature; Caleb Hobart and Otis C. Whiton, conference of the comparative advantages of ancient and modern systems of Education; Amos W. Burnham and William Orr, a dialogue on the right of Legislators to enact laws relative to religious institutions; R. Bartlett, an oration on the social intercourse; with the valedictory addresses; Leonard Adams, David Agry, Wm. Burton, John Davis, John Fletcher, Elisha Glidden, James H. Harris, John S. Lang, Enos W. Newton, Alfred W. Pike, Thomas Sparhawk, Richard Steele, Thomas Williams, Amos Wood and Henry Woodward.

*Masters of Arts*—Asa Hazen, Thomas J. Burdick, James Bartlett, Jabez Sargent, Isaac M'Conihe, in course. Moses Merrill, William Cogswell, Rev. Samuel Geville, Isaac M'Gaw, Joseph Bailey, out of course. Rev. Josiah Towne, of Middlebury, was admitted *ad eundem*.

Orations, sermons and addresses were delivered in the course of the week, by Rev. Thaddeus Osgood, Richard Fletcher, Esq. Messrs. Nathaniel Wright, Richard Bartlett, Levi Spaulding, Rev. Ethan Smith, and Rev. Mr. Beed.

*Doctors in Medicine*.—Having exhibited dissertations.—Seth Bass, Mass. John Dewey, N. H. Francis Gerrish, Mass. Robert Lane, N. H. Lyman Martyn, Vt. Lot Myric, Me. John Paine, Mass. William Padlock, Vt. Wm. Prescott, N. H. John Richards, N. H. Wm. F. Seden, Mass. Jonathan Silsby, N. Y. Thomas J. Tibbetts, N. H. Benjamin Trask, L. Canada, Elijah Alexander, M. D. Yale, were admitted *ad eundem*. Francis Le Barron, N. Y. Isaac Danforth, Vt. A. R. Thomas, Mass. [Ibid.]

## BROWN UNIVERSITY.

In Providence—Commencement Sept. 6.

*The Exercises*.—English Orations on preeminence of Modern Genius; on Man formed for happiness; on the influence of Science on Liberty; on Oriental Idolatry; the "Star in the East;" the fine arts; the pursuit of fame; on the ravages of Time; on the national importance of the fine arts; and on mental improvement. Poems—The Hero of the South; the Hero of the North; and the Patriot's Vision. Essays—on Patriotism; on Party Spirit; on War, considered in its relation to natural and revealed religion; and remarks on the Federal Constitution as connected with the American Union. The following received degrees.

*Bachelors of Arts*.—Jasper Adams, Crawford Allen, Alvan Bond, Dana Augustus Braman, Joseph Clark, Ebenezer Colman, Benj. Copeland, George Copeland, Wilber Fisk, Charles Fobes, John E. Holbrook, Silas Pinkney Holbrook, John E. Howard, John Goldwire Polhill, Abijah Pond, John Seamans, William A. Shepard, George Taft, Joseph Thayer, Charles Turner, John B. Warren, and Benjamin Whitman.

*Master of Arts*.—Robert Hume, Benjamin Cozzens, Cyrus Kingsbury, Christopher C. Dexter, John Sanford, James Sanford, Preserved Smith, John L. Blake, Josephus Wheaton, Richard W. Greene and William G. Goddard—Rev. Aaron Leland, of Chester, Vt.

*Doctors in Medicine*.—James Mann, John M. Eddy, Thomas M. Barrows.

*Degree of L. L. D.*—On Hon. Joseph Story, of the U. S. Supreme Court.

*Doctors of Divinity*.—Rev. Edward Richmond, of Stoughton, Mass. Rev. Wm. Steadman, of Bradford, Eng.

The Providence Gazette, says, these exercises "would not suffer by a comparison with similar institutions, full of years and honors, and

almost incumbered by the pecuniary patronage they are constantly receiving."

The Right Rev. Alexander V. Griswold, D. D. has been elected Chancellor of this University, vice the Hon. Jabez Bowen, deceased.—Tristram Burges, Esq. Professor of Oratory, &c. Dr. Levi Wheaton, Professor of the Theory of Medicine. Dr. John Mackie, Professor of Chymistry; and Dr. John M. Eddy, Adjunct Professor of Anatomy and Surgery. [Ibid.]

## YALE COLLEGE.

At the commencement on the 13th ult. the following gentlemen, *alumni* of the College, were admitted to the degree of *Master of Arts*, in course:—Elihu W. Baldwin, Elijah Baldwin, John Cruikshanks, Thomas Dunlap, Richard C. Morse, Nathaniel S. Perkins, Thomas S. Perkins. David Prentice, Isaac T. Preston, William Rumsey, Ward Safford, Andrew F. Warner, John Wagner and John Witter.

The following gentlemen, *alumni* of the College, were admitted to the degree of *Master of Arts*, out of course:—James Gadsden, 1806; W. Mason Smith, 1808; and Simeon Woodruff, 1809.

At the same time were admitted to the degree of *Master of Arts*, Jesse Fisher, of Harvard College, James R. Wilson, of Philadelphia, Benj. Niles, of Dartmouth College, and Cornelius Everest, of William's College.

Charles Goddard, Bachelor of Arts, of William's College, was admitted *ad eundem*.

The following gentlemen of the Medical Institution, were admitted to the degree of *Doctor of Medicine*:—Asaph L. Bissell, Philip Hall, Benjamin F. Haywood, Selah Kirby, and Jared P. Kirkland.

The honorary degree of *Master of Arts* was conferred on Dr. Samuel Rockwell, of Sharon; the Rev. Nathaniel Dwight, of Colchester, and the Rev. Fosdick Harrison, of Roxbury.

The degree of *Doctor of Laws* was conferred on his Excellency John C. Smith.

The degree of *Doctor of Divinity* was conferred on the Rev. James Richards, of New-Jersey. [Connecticut Journal.]

## PRINCETON COLLEGE.

At the anniversary commencement of the College of New-Jersey, holden at Princeton, September 27, 1815, the following young gentlemen were admitted to the first degree in the arts, viz:—

Edward Allen, Daniel Baker, Lawrence Battaile, Thomas I. Biggs, William Boyd, Samuel C. Brinckle, Thomas Cadwalader, John P. Carter, Robert I. Clarke, Christopher Cox, Elijah R. Craven, William Darrach, Philip R. Fendall, David M. Fornest, Levin I. Gilliss, John Goldsmith, James V. Henry, Symmes C. Henry, Chas. Hodge, John Johns, Frederick W. Jenkins, Enos W. Johnson, George L. Kirkpatrick, Hugh Kirkpatrick, John R. Ludlow, Benj. R. M'Connell, James I. Murray, Charles Oliver, Isaac W. Platt, Ashbel G. Ralston, Benjamin W. Richards, Ravaud K. Rodgers, George Ross, Charles S. Stewart, Persifor F. Smith, Stephen H. Strong, Henry Ten Brook, George Wikoff, George H. Woodruff, Ezra Youngs.

The following young gentlemen *alumni* of the college, were admitted to the second degree in the arts, viz:—

Nicholas W. Worthington, James Birney, Charles H. Ogden, John Wiley, Shepard A. Kollock, Asa Hillyer, jun. James Boyd, Peter Ganesvoort, Samuel Hepburn, Alem Marr, John S. Haines, Richard M. Green, David Bishop, Kensey Johns, Charles Thomas, William T. Read, Nicholas Vandyke, jun. John M. Sherrard, Thomas F. Herbert.

Messrs. Leverett, I. F. Huntington, Frederick H. Vethake, John Witherspoon, and Jacob Green, Masters of Arts in other colleges, were admitted, *ad eundem*.

The degree of *Master of Arts*, was conferred on the Rev. Philip M. Whippley, of New-York.

John B. Kirkpatrick, A. B. of Queen's College, was admitted, *ad eundem*.

The degree of Bachelor of Arts was conferred on Jacob M. Douglass, of Philadelphia.

The degree of *Doctor of Laws* was conferred on the Hon. Samuel



Johnson, Esq. late governor of North-Carolina, and on Samuel Bard, M. D. of New-York.

The degree of Doctor of Divinity was conferred on the Rev. Jas. Blythe, of Lexington, Kentucky.

The honours of the class were distributed as follows: viz:—Messrs. Fendall and Johns were declared equal and equally entitled to the first honour.

The second honour was assigned to Mr. Hodge.

The third honour to Mr. Stewart.

Messrs. Allen, Battaile and Craven, equal, and equally entitled to the fourth honour.

Messrs. Baker, Biggs and Clarke, equal, and equally entitled to the fifth honour.

Messrs. Goldsmith, I. Henry, S. Henry, Johnson, Ross and Smith, equally entitled to the sixth honour.

Messrs. Cadwalader, Plate, Richards and Strong, equal, and equally entitled to the seventh honour.

Premiums were awarded to the following young gentlemen, being victorious competitors on the several subjects of study annexed to their names, viz: to Mr. Jones, of the junior class, on English composition—Mr. Caritoers, of the Sophomore class, on English grammar, and to Mr. Darrach, of the Freshman class, on writing Latin.

[*Trenton Federalist.*]

## INTELLIGENCE FROM ABROAD.

### INSTITUTION

#### FOR TEACHING THE UNEDUCATED ADULT POOR OF NEWCASTLE UPON TYNE.

The age in which we live is not more remarkable for the changes and revolutions in the kingdoms of the earth, than for the unparalleled exertions of the benevolent and christian public, in promoting, in every way, both the present comfort and eternal welfare of mankind. Almost every object on which benevolence can produce a beneficial effect—where active sympathy can alleviate misery, or prompt exertion can raise to more exalted stations and enjoyments—every such object, generally speaking, finds, in our happy age, that ready attention and relief which the limits of human benevolence is capable of affording. To accomplish these laudable purposes, the charitable part of mankind have combined their advice, their assistance, and their exertions, that by means of *organized societies*, they might accomplish that, which, as separate individuals, they could not possibly effect.

But among the institutions of this kind, which, of late years, have been more particularly active, those appear to be the most important and the most successful, which have directed their exertions to promote the *mental* improvement and *spiritual* happiness of men. The formation of societies for the diffusion of the sacred Scriptures, and religious tracts, has become general throughout Europe and America, every where led by the example, and encouraged by the assistance of the Parent Societies in our illustrious and honoured metropolis.

Societies have also been extensively formed to enable that part of the rising generation, which otherwise would have found themselves disqualified to participate of such advantage, to gain an ability to enjoy this general blessing of the *diffusion of religious knowledge*, and by means of these societies, some hundreds of thousands of children, in this kingdom alone, are now regularly instructed, the necessitous circumstances of whose parents and friends would not allow them to provide for their instruction.

May we not reasonably expect that the next generation will witness the world peopled by a much more enlightened and happy race of mankind, than has ever yet inhabited it? That each succeeding generation, if this spirit and these exertions should continue, will

make considerable advancement on the former in moral improvement; and that, in consequence, the happy time is fast approaching, when not only every man will be able to *read, in his own tongue, the wonderful works of God*, but when that glorious prediction of the prophet shall be fully realized, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"—Hab. ii. 14.

But a question peculiarly interesting to the feelings of the benevolent will now naturally arise:—What is to become of that part of the present generation which is advanced to the years of manhood, without the advantages now so generally afforded to youth? Are they to be left to finish their existence in their present untaught, unenlightened condition? Must they be doomed to pass their days in total, or comparative ignorance of divine truth, and that in an age when religious knowledge, and that chiefly through the medium of the Scriptures, is diffusing itself, by means of the press, in every direction, and when all are eager to improve by these characteristic blessings of the age? Shall these persons *alone* be denied an opportunity of perusing the sacred page, and of obtaining the blessings which seem to be freely offered to *all* but themselves? Shall we not commiserate the condition of that portion of the community, who, from their period of life, must be considered as verging on the eternal world, and who have yet *lived*, and are about to *die*, utterly unacquainted with those truths of revelation on which their everlasting happiness depends? Shall we not hasten to rescue such from the fatal effects of their ignorance and mental blindness, and furnish them with the means of access to that Book which is able to "make them wise unto salvation," ere they sink into the "silent grave," where there is "no knowledge nor device," and where our benevolent wishes could no longer avail them?

Other inquiries arising from the foregoing, the heart of the sympathizing christian will immediately dictate: can no means be devised to instruct the uneducated adult poor? and will no persons be found willing to engage in this laudable undertaking? These inquiries, we rejoice to add, have been no sooner proposed than answered. Plans have been devised, and many active individuals, in various places, have readily come forward to carry them into effect. Already the happiest effects have resulted from the attempts that have been made to accomplish this object, particularly in London, Bristol, Liverpool, Salisbury, Sheffield, Norwich, Yarmouth, Ipswich, Bury, as well as at many other places both in England and Wales. Numerous testimonies are before the public, of persons who had long lived in immorality and licentiousness, were at once the grief and terror of their families and neighbourhood; but who, having been introduced to adult schools and been taught to read the holy Scriptures, had thereby been happily reformed, and become orderly and respectable members both of civil and religious society.\*

On the 10th of October last, a meeting was held in the Mason's Hall, in this Town, of several persons friendly to this object, who, having taken into consideration its great importance, formed themselves into a society for the instruction of the uneducated adult poor, of NEWCASTLE, and immediately began their operations.

The regulations or rules which were then adopted, will best display to the reader the nature and design of the institution, and, it is hoped, recommend it to his approbation and support.

### RULES.

1. That this institution be designated "The Adult School Society, for Newcastle upon Tyne and its Vicinity."
2. That the great object of this society be, to teach the uneducated poor to read the Holy Scriptures: and all poor persons of both sexes, of whatever religious persuasion, of sixteen years of age, and upwards, are to be considered eligible for admission into the schools as learners; and shall be admitted by the superintendants, on the recommendation of any member of the society, qualified to recommend, according to the eighth rule.
3. That every subscriber of five shillings and threepence, and upwards, *per annum*, and every gratuitous teacher, superintendant, or collector, be a member of this society.



4. That a committee, consisting of twelve persons, with a treasurer and two secretaries, be chosen from amongst the members, who shall meet monthly, to conduct the affairs of the society, and to adopt any regulations that may appear to them beneficial to the institution: that five shall form a *quorum*, and that the said committee shall be open to ministers of all persuasions, being members of this institution.

5. That an annual meeting of the society be held on the second Monday of October in each year, at such time and place as the committee, for the time being, shall appoint; when the proceedings of the committee shall be laid before them, and the names of suitable persons for filling the several offices of treasurer, secretaries, committee men, superintendants, and collector, shall be brought forward, for the approbation of the meeting, who shall undertake the management of the affairs of the society for the ensuing year; and those who have served in these offices to the satisfaction of the society, shall be eligible for re-election.

6. That the several offices of this institution be held, and their duties fulfilled, without any pecuniary reward whatever.

7. That in order to prevent any prejudice or jealousy, on account of little differences in religious opinions, and to favour the union of well disposed persons of all religious persuasions in this laudable work of christian charity, no controversy on doctrinal subjects, or religious points of any description, shall be allowed in any of the meetings of the society, or the schools belonging thereto; but that it be recommended to all parties to cultivate a spirit of reciprocal love and harmony; and that no religious tracts shall be given to the learners, until previously allowed by the committee.

8. That every subscriber of five shillings and threepence *per annum*, shall have the privilege of recommending one learner, and so in proportion to the sum subscribed: each superintendant shall be allowed to recommend two, and each teacher one.

#### OFFICERS FOR THE PRESENT YEAR.

*Philip Nairn, Treasurer.*

*Rev. Richard Pengilly, William Beaumont, Secretaries.*

#### COMMITTEE.

*Messrs Thomas Gibson,  
James Finlay,  
Daniel Oliver,  
George Richardson,  
Thomas Brunting,  
William Haggerston,*

*Messrs George Brumell,  
Anthony Clapham,  
Jonathan Priestman,  
Robert Lawson,  
Hadwen Bragg,  
John Gee.*

REGULATIONS have also been adopted both for teachers and learners, so that the internal management of the school is entirely conducted by established rules. The Scriptures are read at the beginning and close of each meeting; and the utmost decorum and order is observed in every part of the business.

A FEMALE SCHOOL has arisen out of the above institution, conducted on similar principles, and is managed by ladies. The success which has already attended the female society has been very considerable, and consequently very encouraging to perseverance. Above EIGHTY persons have been received as learners. They are taught, at the Improved School for Girls, on Sabbath afternoons, from 2 till 4 o'clock,—from 6 till 8 in the evening,—and from 7 till half-past 8 on Thursday evenings.

The learners in the men's school are not so numerous; but of those who have attended, great satisfaction has been given to the teachers. Some have made rapid progress, so as to advance from ignorance even of the alphabet, to be able to read lessons from the Scriptures. Among the teachers, it is gratifying to relate, is an individual, the parent of a large family, whom a bible association, in its survey of this town in 1812, found incapable of reading, but through assistance then offered him, has so far acquired the knowledge, as to become a most active teacher of others in like circumstances. The men are taught in the Masons' Hall, from 9 till half-past 10 o'clock on Sabbath mornings,—from 2 till 4 in the afternoons,—and from 7 till half-past 8 on Thursday evenings.

N. B. The committee of this institution being apprehensive that there are many hundred individuals, in this town and neighbourhood, incapable of reading, are very desirous of giving publicity to this undertaking, that as many as possible may obtain the privilege now gratuitously offered them. With this view, they beg leave respectfully to request that gentlemen or ladies, who have in their employ, persons in these circumstances, would recommend such to avail themselves of this opportunity; and any desirous of assisting either as teachers or subscribers, their co-operation will be gladly and thankfully received.

\* See Dr. POLE's Hist. of the Origin and Progress of Adult Schools, *passim*.

#### THE EPISTLE.

*From the Yearly Meeting, held in London, by adjournments, from the 24th of the Fifth month to the second of the Sixth month, inclusive, 1815, to the Quarterly and Monthly Meetings of Friends, in Great-Britain, Ireland, and elsewhere.*

DEAR FRIENDS,

In offering you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him, who, by his presence, owned us in times past;—and, though sensible of the loss of the labour and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance, that the Divine Power is both ancient and new. It is from this Holy Source that every enjoyment, both spiritual and temporal, flows. It is to the LORD ALMIGHTY that we are indebted for the blessing of existence; for the means of redemption, and for that lively hope of immortality, which comes by JESUS CHRIST. To His service, then, dear Friends, in obedience to the manifestations of his power, let us offer our talents—to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious Society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of fifteen thousand seven hundred and twenty-seven pounds, have been reported—and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing, that our ancient Christian testimony to the inward teaching of the Spirit of CHRIST, and to a free Gospel Ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth.—We are disposed to remind such, that patience and meekness on their part will tend both to exalt their testimony in the view of others, and to promote their own advancement in the Christian course.

The Epistle from our Friends in Ireland, and those from the several Yearly Meetings on the American Continent, have again convinced us, that we are Brethren, bound together by the endearing ties of Christian Fellowship, desiring, as fellow disciples, to follow the same LORD;—and we feel, that there is in the Gospel of CHRIST, a Union, that is not dissolved by distance, nor affected by the jarring contentions of them.

We are engaged tenderly to caution Friends, against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns until they become involved therein to a degree prohibited by the precepts of CHRIST, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonorable in itself and injurious to others. On this subject, we think it right to repeat some advice given by the Yearly Meeting in its printed Epistle of 1771;—We "warn all



"against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, namely, that of raising and circulating a fictitious kind of paper credit, with indorsements and acceptances, to give it an appearance of value without an intrinsic reality—a practice highly unbecoming that uprightness which ought to appear in every member of our religious Society, and of which, therefore, we think it our incumbent duty to declare our disapprobation, (and disunity therewith,) as absolutely inconsistent with that Truth we make profession of."—Epistle, 1771.

That contentment which characterises the pious Christian, is a treasure which we covet for all our members—and we expressly desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses, which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow men, and to the promotion of the Lord's cause. We believe, that were parents to instil into the minds of their children, principles of moderation and economy, suited to their future expectations, it would, under the Divine blessing, not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry, and further still from countenancing, in any degree, a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life.—Christian simplicity and self-denial, we would, however, earnestly recommend. These attained, the object which, in this respect, we have at heart for all our dear Friends, will be accomplished.

Among other deficiencies reported to us at that time, we have been pained in observing, that many appear to be still satisfied with attending meetings for Divine Worship but once in the week. We lament in believing that, where indifference to this primary religious duty prevails in any, the spirit of the world hath obtained the ascendancy in their minds;—for these we have often at former times expressed our concern, and now again entreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of the religious education of our youth;—we are, therefore, desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of their attendance at school.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us.—We conceive it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the Sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where.—Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that you, dear Youth, are no strangers to this practice; and to some, we trust, it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private. Steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts;—and as you may be enabled, secretly pray to the ALMIGHTY for preservation from the temptations with which you are encompassed. Your advancement in a life of hu-

mility, dedication, and dependence upon Divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear Friends, of whose decease we have been at this time informed. They were concerned in early life to evince their love for the Truth;—They served the Lord in uprightness and fear in their generation; and, in their closing moments, were permitted to feel an humble trust, that, through the mediation of our REDEEMER, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine will.

Now, dear Friends, of every age and of every class, we bid you affectionately farewell in the Lord JESUS. Let us ever bear in mind, whether we attempt, under the influence of Christian Love, to maintain our testimonies to the spiritual and peaceful kingdom of the LAMB—whether we attempt to promote the present and future welfare of our fellow-members and fellow-men—let us even remember, that if we obey the Divine Commandments, we shall do all to the Glory of God; we shall always acknowledge, that it is of His Mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who "died for all, that they that live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

*Signed in behalf of the Meeting, by*

Wm. DILWORTH CREWDSON,  
Clerk to the Meeting this Year.

FREDERICKSBURG, (VA.) Oct. 18.

*"Peace be within thy Walls."*

On Saturday last, the 15th inst. the New Protestant Episcopal Church of St. George's Parish, in this town, was consecrated and dedicated to the service of Almighty God, by the Right Reverend Bishop MOORE, assisted by the Rev. Mr. McGuire, (Minister of the parish) and the Rev. Mr. Hawley, of Culpepper—and divine service was performed therein for the first time.

The occasion brought together a larger congregation than was ever witnessed in this place. About sixty persons were confirmed; and the Holy Sacrament of the Lord's Supper was administered to more than one hundred communicants.

On the following day, some of the Pews were exposed for sale to the highest bidder, and were bought up with the greatest avidity, at prices far exceeding the calculations of any one.—The whole number sold was 48, which brought \$10,730—averaging 216 dolls. each. The highest price given was 516 dolls. and the lowest 135 dolls. The sum produced by the sale of this part being sufficient for all the present expenditures of the building, the remainder were reserved to be rented, or for other purposes. The whole of the spacious galleries are unsold, and are for the present free for the use of any who will visit the church.

The foundation of this church was laid about eighteen months since, upon the site where the old Episcopalian Church stood, which having become decayed, was taken down. The interruption which every occupation experienced while the enemy was in our neighbourhood, in 1814, has delayed its completion until this time. It is large and commodious: and although it cannot vie with the splendid and costly piles of the northern cities, or the gorgeous metropolitan of our own state; yet it is such as to reflect much credit upon the zeal of its pious founders, and upon the skill and active exertion of Mr. JOHN MUNDALL, (to whom the honour of painting the edifice is due) and the other gentlemen associated with him in superintending its erection.

This is the second brick building that has been erected in this town, and dedicated to the service of God, within a very few years. The first was built by the Presbyterian Society. The Baptist Society also purchased an eligible lot of ground, upon which we understand they intend soon to erect a building, suitable for their large and growing congregation. These things cannot fail being gratifying to every friend of religion; and we take much pleasure in recording them.



## OBITUARY.

**DIED.**—August 29th. at Flatbush, (L. I.) suddenly, **RICHARD ALSOP, Esq.** of Middletown, (Conn.) in the 56th year of his age.

This gentleman, though he was occasionally engaged in agricultural and commercial pursuits, had devoted the far greater part of his life to literature. At a period when there was, in this country, little general taste for literature, and without that stimulus to mental cultivation which professional pursuits often afford, he manifested, in early youth, a love of letters, and an enthusiastic fondness for poetry, which he retained throughout his whole life. His early poetical compositions were chiefly of a fugitive kind, and were published in the newspapers and magazines of the times.—Some of these have been since embodied and preserved in a collection of "American Poetry," printed twelve or fifteen years ago at Litchfield, (Conn.) He first became generally known as an author by several pieces of satirical poetry; the first of these was published at New-York, and the others, under the title of the Greehouse, the Echo, &c. from time to time, at Hartford.—These were all designed to ridicule the then opposition, and to support the administration of President Adams. They had great pungency, wit, and sprightliness, and were, at the time, exceedingly popular—a good deal of the wit was local, and much of the sprightliness has evaporated by time, but a considerable portion of these poems may still be read with pleasure. In 1800, he published a "Monody," in heroic verse, on the death of Washington; and some years after, a very elegant and polished translation from the Italian of Berni, under the title of "The Fairy of the Lake." It is rather undervaluing than exaggerating the merits of this performance to say, that it deserves a place in every library by the side of the Ariosto and Tasso of Hoole.

He had, for many years, been employed on a larger work, "The Charms of Fancy," an excurive poem, in which he took a wide range of remark and description. A short time before his death, he had translated and prepared for the press, "ARISTODEMUS," a tragedy of great merit, from the Italian of Monti; and he had for some time been amusing himself with translating from the Greek into English blank verse, the poem of Quintus Calaber on the war of Troy.\*—All these, together with a prose translation of a posthumous work of Florian are still in manuscript. He had also commenced an epic poem on the conquest of Scandinavia, by Odin, in which he intended to have recourse to the Scandinavian mythology, as a source of imagery and illustration.

Mr. Alsop, at different times, enriched the literature of his country, by the publication of several prose translations from the French and Italian; some of these are of an ephemeral nature, but his excellent translation of "Molini's History of Chili," with notes, &c. by the translator, (4 vols. 8vo. N. York, 1808) is a most valuable contribution to science and the knowledge of geography. His last publication was "The Adventures of John Jewett," (see *Analectic Magazine*, vol. 5, p. 493,) in which he has worked up the

rude story of an unlettered man with a pleasing simplicity of style which is likely to make it almost as popular in this country as Robinson Crusoe.

In familiar acquaintance with the literature of England, France and Italy, he had scarcely an equal, certainly not a superior in this country; and although not a minute grammarian, his attainments in classical learning were very respectable. His knowledge was general and various. The "Universal Receipt Book," published some time ago from a collection which he had gradually made in several years, though not to be spoken of as a scientific or literary production, affords some evidence of his habits of observation and attention to every subject of practical utility.

He could scarcely be called a man of science, but there were few persons better acquainted with the more elegant parts of natural history. He was particularly skillful, and took great pleasure, in preserving and preparing rare plants, flowers, and birds of gay plumage or uncommon occurrence.

Except for a period when he was engaged in business at New-York, he always resided in Middletown, his native village, where he lived in a very gentlemanly and hospitable style.

He was, perhaps, somewhat deficient in energy and decision, but his character was extremely amiable and his morals were without reproach. Though a warm politician, he was free from acrimony and malignity; and the satirist of democratic politics was the personal friend of Joel Barlow.

Few men, in private life, have lived more beloved, or died more lamented. He has contributed very much to the literary improvement, and not a little to the literary reputation of his country; and in the whole mass of his various publications, it would be difficult to find a single sentence in any way unfriendly to morals or religion, or

"One line which, dying, he might wish to blot." [*Analectic Mag.*]

We find the following obituary notice in the *Baltimore American* of the 21st instant:

Departed this life, yesterday, the 20th, nearly in his sixtieth year, the **REV. MATTHEW O'BRIEN, D. D.** after a severe and tedious illness, which he supported with tranquillity and that placid disposition which characterized him in general through the various scenes of his life; sincerely attached to the principles of his faith, and profoundly instructed in them, he zealously and eloquently inculcated them, and the duties of religion therewith connected, in the different stations inhabited by him since his arrival in America from Ireland: in New-York, Boston, Baltimore and Norfolk. His remains will be deposited in the Roman Catholic cemetery, beyond the western precincts, at ten o'clock this morning—they will be removed from Alisanna-street, F. P. to St. Peter's Church, and immediately proceed to the burial ground.

[*Columbian*.]

\* One of the latter Greek Poets who continued the *Illiad*. Some account of this writer may be found in the *Analectic Magazine*—Vol. 2. p. 404.

## POETICAL DEPARTMENT.

## SELECTED.

From the *CHARLESTON COURIER*.

MR. EDITOR—The following Lines on the death of Dr. RAMSAY, were written by a Lady of North-Carolina. You are at liberty to insert them in your paper.

A.

NEAR RAMSAY's tomb the Virtues stand;  
There Science shews a fadeless wreath;  
There Hist'ry weeps—for he whose hand  
Had swell'd her triumphs, rests beneath.

His mortal part sleeps on the bier,  
His buoyant spirit seeks the skies,  
While soft affection sheds a tear,  
And Friendship heaves a tender sigh.

Cruel and swift the bullet flew,  
Which number'd RAMSAY with the dead,  
Dim-sighted mortals! to our view  
A victim to revenge he bled.

Humanity recoiling cries,  
"Where slept the guardian of the good?"  
"When ruffian hands assail'd the wise,  
"And steep'd their palms in human blood!"

Forbear! presumptuous man, forbear!  
Perhaps 'twas mercy in disguise;  
And this dark act of fell despair,  
Is but the secret of the skies.

At that dread day, when earth and deep  
Give up their myriads from the tomb,  
The fatal deed for which we ween,  
Will rise from mystery and gloom.

Our friend has found a sheltering port,  
A quiet, undisturbed bed:  
No more of "winds and waves the sport,"  
He rests in peace his time-bleach'd head.

Through time's revolving years, the sage  
Deck'd sacred truth with brighter rays;  
Blending the fire of youth with age,  
He shone with undiminish'd blaze.

So full in years—so rich in grace,  
In ev'ry heart he held a claim;  
Death cannot his rich worth efface;  
By Virtue mourn'd—comb'd by Fame.

When ev'ry nerve was rack'd with pain,  
And every pulse with anguish beat;  
"Oh hurt him not.—He is insane,"  
The sainted sufferer's lips repeat.

What Christian love! How full of grace!  
The triumph of a soul resign'd!  
No earthly passion here we trace:  
No reliques of a worldly mind.

Dear offspring of our time-tried friend;  
May Heaven's blessings, Friendship's balm,

With Hope and Resignation blend,  
Your grief to sooth, your woes to calm.

Oh! ye, who bear a kindred mind;  
Who RAMSAY knew; who feel his loss;  
The broken heart, oh! haste to bind:  
The wretched aid to bear the cross.

AMICUS.

## LINES

Written on the Blank Leaf of a Lady's Bible.

WHEN thy beauty shall fade, as 'tis certain it must,  
And thy brow now so smooth shall be wrinkled by age,  
When the cold hand of death shall consign thee to dust,  
And thy manners so pleasing shall cease to engage;

If thy hopes have been plac'd on those pages of truth,  
And religion with beauty together thou'st blended;  
If thou'st trusted in God in the days of thy youth,  
And the hand of relief to the wretched extended;

Then tho' fortune should frown and false friendship betray,  
And thy bark become wreck'd on mortality's shore;

Yet this Book, if its truths thou shalt ever obey,  
Shall guide thee to regions where pain is no more;  
Where no waves e'er shall toss thee, no rude winds  
shall blow,

But where pleasure's pure fountain unceasing shall flow.

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